THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city*" (REVELATION 22: 14).

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APRIL CONFERENCE OF THE CHURCH.

OPENING ADDRESS BY PRESIDENT JOSEPH F. SMITH.

I SHALL need the assistance of the Good Spirit, and of the good feeling, and faith, and sympathy of my brethren and sisters this morning, in an endeavor to speak to you for a short time. I do not feel nor design to occupy very much of the time. I can not express my gratitude, with the language in my possession, which I feel this morning in being permitted, under the mercies of the Father of us all, to be present with you and behold the sight I see in the assembled multitudes gathered here in the opening session of this conference, on the eighty-sixth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints.

I feel sure that the Prophet Joseph Smith and his associates, who, under the guidance and inspiration of the Almighty, and by His power, began this latter-day work, would rejoice and do rejoice, if they are permitted to look down upon the scene that I behold in this Tabernacle. And I believe they do have the privilege of looking down upon us, just as the all-seeing eye of God beholds every part of His handiwork. For I believe that those who have been chosen in this dispensation and in former dispensations, to lay the foundation of God's work in the midst of the children of men, for their salvation and exaltation, will not be deprived in the spirit world from looking down upon the results of their own labors, efforts and mission assigned them by the wisdom and purpose of God to help to redeem and to reclaim the children of the Father from their sins.

So, I feel quite confident that the eyes of Joseph the Prophet,

and of the martyrs of this dispensation, and of Brigham, and John, and Wilford, and those faithful men who were associated with them in their ministry upon the earth, are carefully guarding the interests of the Kingdom of God in which they labored, and for which they strove during their mortal lives. I believe they are as deeply interested in our welfare to-day, if not with greater capacity, with far more interest, behind the veil, than they were in the flesh. I believe they know more; I believe their minds have expanded beyond their comprehension in mortal life, and their interests are enlarged in the work of the Lord to which they gave their lives and their best service. Although some may feel and think that it is a little extreme to take this view, yet I believe that it is true; and I have a feeling in my heart that I stand in the presence not only of the Father and of the Son, but in the presence of those whom God commissioned, raised up, and inspired, to lay the foundations of the work in which we are engaged. Accompanying that sense or feeling, I am impressed with the thought that I would not this moment say or do one thing that would be taken as unwise or imprudent, or that would give offense to any of my former associates and co-laborers in the work of the Lord. I would not like to say one thing, nor express a thought, that would grieve the heart of Joseph, or of Brigham, or of John, or of Wilford, or Lorenzo, or any of their faithful associates in the ministry.

Sometimes the Lord expands our vision from this point of view and this side of the veil, so that we feel and seem to realize that we can look beyond the thin veil which separates us from that other sphere. If we can see, by the enlightening influence of the Spirit of God, and through the words that have been spoken by the holy prophets of God, beyond the veil that separates us from the spirit world, surely those who have passed beyond, can see more clearly through the veil back here to us than it is possible for us to see to them from our sphere of action. I believe we move and have our being in the presence of heavenly messengers and of heavenly beings. We are not separate from them. We begin to realize, more and more fully, as we become acquainted with the principles of the gospel, as they have been revealed anew in this dispensation, that we are closely related to our kindred, to our ancestors, to our friends and associates and co-laborers who have preceded us into the spirit world. We can not forget them; we do not cease to love them; we always hold them in our hearts, in memory, and thus we are associated and united to them by ties that we can not break, that we can not dissolve or free ourselves from. If this is the case with us in our finite condition, surrounded by our mortal weaknesses, short-sightedness, lack of inspiration and wisdom, from time to time, how much more certain it is and reasonable and consistent to believe that those who have been faithful, who have gone beyond and are still engaged in the work

for the salvation of the souls of men, the opening of the prison doors to them that are bound, and proclaiming liberty to the captives, can see us better than we can see them; that they know us better than we know them. They have advanced; we are advancing; we are growing as they have grown; we are reaching the goal that they have attained unto; and, therefore, I claim that we live in their presence, they see us, they are solicitous for our welfare, they love us now more than ever. For now they see the dangers that beset us; they can comprehend, better than ever before, the weaknesses that are liable to mislead us into dark and forbidden paths. They see the temptations and the evils that beset us in life, and the proneness of mortal beings to yield to temptation and to wrong-doing; hence their solicitude for us, and their love for us, and their desire for our well-being, must be greater than that which we feel for ourselves.

I thank God for the feeling that I possess and enjoy, and for the realization that I have, that I stand, not only in the presence of Almighty God, my Maker and Father, but in the presence of His Only Begotten Son in the flesh, the Savior of the world; and I stand in the presence of Peter and James (and perhaps the eyes of John are also upon us and we know it not); and that I stand also in the presence of Joseph and Hyrum and Brigham and John, and Wilford, and Lorenzo, and those who have been valiant in the testimony of Jesus Christ and faithful to their mission in the world, who have gone before. When I go, I want to have the privilege of meeting them with the consciousness that I have followed their example, that I have carried out the mission in which they were engaged as they would have it carried out; that I have been as faithful in the discharge of duty, committed to me and required at my hand, as they were faithful in their time; and that when I meet them, I shall meet them as I met them here, in love, in harmony, in unison and in perfect confidence that I have done my duty, as they have done theirs. I hope you will forgive me for my emotion. You would have peculiar emotions, would you not, if you felt that you stood in the presence of your Father, in the very presence of Almighty God, in the very presence of the Son of God and of holy angels? You would feel rather emotional, rather sensitive. I feel it to the very depths of my soul this moment. So I hope you will forgive me, if I exhibit some of my real feelings. I am only a child, I am only learning, and I hope I shall *not* be ever learning and never come to a knowledge of the truth. I sincerely hope that, as I learn, little by little, line upon line and precept upon precept, here a little and there a little, day by day, and month by month, and year by year, there will come a time when I shall have learned, indeed, the truth, and shall know it as God knows it, and be saved and exalted in His presence.

Now, my mission, my duty, from the days of my childhood, has been to proclaim the gospel of Jesus Christ as the power of God

unto salvation unto all who will receive and obey it. It is my duty to proclaim to my brethren, to the household of faith, as well as to the world, when opportunity presents, that I believe in the living God, the Father of our Lord and Savior, Jesus Christ, who begat His Son, His Only Begotten in the flesh, and that Son grew from His birth unto His manhood, and developed into the very image and likeness of His Father, insomuch that He declared on one occasion that "he that hath seen me, hath seen the Father."

I do not believe in the doctrines held by some that God is only a spirit, and that He is of such a nature that He fills the immensity of space, and is everywhere present in person or without person—for I can not conceive it possible that God could be a person if He filled the immensity of space, and was everywhere present at the same time. It is a physical, a theological inconsistency, and unreasonable to imagine that even God, the Eternal Father, would be in two places, as an individual, at the same moment. It is impossible. But His power extends throughout the immensity of space. His power extends to all His creations, and His knowledge comprehends them all. He governs them all, and He knows all. It is a scriptural truth, that this is life eternal, to know the only true and living God, and Jesus Christ, whom He has sent. I believe that the Latter-day Saints, through the teachings of the Scriptures, and through the revelations that have come to them by the voice of the Prophet Joseph Smith, are able to learn the true and living God, and know Him, and also His Son, whom He has sent into the world, whom to know is life eternal. Not simply the knowledge of it; but, having that knowledge, we are inclined and determined to observe His precepts, obey His laws, be submissive to His requirements, in every particular, and accept every ordinance of the house of God, and of the gospel of Jesus Christ, that has been devised by the will of the Father for the qualification of His children in the earth to return unto His presence. And he that knoweth God and Jesus Christ, whom to know is life eternal, will verify that knowledge by ample, continuous, and faithful obedience to every requirement that God makes of His children, and therein consists the salvation and the gift of eternal life. The devil knows the Father much better than we. Lucifer, the son of the morning, knows Jesus Christ, the Son of God, much better than we, but in him it is not and will not redound to eternal life: for, knowing, he yet rebels; knowing, he yet is disobedient: he will not receive the truth; he will not abide in the truth; hence, he is Perdition, and there is no salvation for him. The same doctrine applies to me and to you and to all the sons and daughters of God who have judgment and knowledge, are able to reason between cause and effect, determine the right from the wrong, the good from the evil, and who are capable of seeing the light and distinguishing it from the darkness.

(TO BE CONTINUED.)

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE annual meetings of the Birmingham conference were held in the Latter-day Saints' Chapel, Handsworth, Birmingham, May 14th, 1916. President Hyrum M. Smith of the European mission. Elder J. M. Sjodahl of the Liverpool office, President James Judd and five traveling elders of the Birmingham conference, President Eben J. Robinson and Elder S. Evan Francis of the Leeds conference, and Elder Aaron T. Pingree of the Nottingham conference, were in attendance. Meetings were held at 10:30 a.m., 2:30 and 6 p.m.

The opening hymn of the morning session was, "Awake, ye saints of God, awake." Invocation by Brother Robert L. Dunn. Sacramental hymn. "Reverently and meekly now." The sacrament was administered by Elders James H. Ludlow and J. Wesley Chipman.

Molly Dobell, of the Sunday School Intermediate class, recited "The Story of the Sacrament"; eight children of the Primary class recited "The Beatitudes"; Willie Egerton told the story of the "Good Samaritan"; members of the Second Intermediate class related incidents in the lives of Queen Esther, Job, and Mordecai; Sunday school children sang, "True to the faith," and "Catch the sunshine."

Elder J. M. Sjodahl then addressed the congregation. His subject was "The Lord's Supper," and he showed from the Scriptures what constitutes that ordinance, and its significance to the saints.

Closing hymn, "Praise ye the Lord, 'tis good to raise." Benediction was pronounced by Brother William Seckington.

The afternoon session commenced by singing, "Come, O Thou King of kings." Prayer by Elder Aaron T. Pingree. Continued by singing, "High on the mountain top."

The names of the general and local authorities were then presented, and those officers were unanimously sustained.

President James Judd expressed his pleasure in meeting again to hear the servants of God. He stated that the world is becoming irreligious and is making light of the laws of God. We should be of one mind and one faith, as Paul in speaking to the Corinthians said, "I exhort you in the name of Jesus Christ to be of one faith." All the different churches can not be right, but they all could be wrong, and there can be only one true church, as there can be only one way to enter the kingdom of heaven. There was only one gospel given, and no one had the right to alter or change that gospel. The servants of God had divine authority and were called of God to preach this gospel. Therefore what Peter preached was the gospel of Jesus Christ, for he was called of God; he taught faith in the Lord Jesus Christ; also, repentance and baptism, and the laying on of hands for the reception of the Holy Ghost.

Elder J. Wesley Chipman said that he knew this to be the work

of God, and that he enjoyed reading those things that tended to strengthen his faith. He had seen nothing that he would exchange his religion for. The Church was stronger now than it had been before, which showed that it was the work of God. Its growth under many trials and much opposition caused us to wonder; but it was the "stone cut out of the mountain, without hands" spoken of by Daniel, and must go on until it had broken up those different kingdoms.

Brother Charles Edwards and Sister Jennie Crouch rendered the duet, "Love Divine."

Elder Harry L. Strong said he was grateful to live in the latter days, and to hear the gospel as restored in its fulness. When we say the gospel has been revealed again, it means that the heavens have been opened. He bore his testimony to the truth of the gospel, and the standard Church works.

Elder James Laird said that he knew this was the true gospel of Christ. He would not have left his home and business to preach it if he had not known that it was true. He stated that the Savior left the plan of life and salvation upon the earth, and that every word given unto the Prophet Joseph was true.

Elder Herbert P. Haight said that the world had a distorted idea of religion, and looks upon it as being something visionary, and, consequently, impractical, and of no use in the common, ordinary affairs of life; and upon a religious person as one who was a fanatic. Our Church had a broader definition for religion than the world. It taught us to believe in the fatherhood of God and the brotherhood of man and the divinity of Jesus Christ, the eternity and the possibility of eternal progression, and to serve our fellowmen.

Elder James H. Ludlow said that our work here was to prepare ourselves for something that was to come; therefore, we should lay hold of eternal life. He advised us not to defer the day of repentance, but to take advantage of our opportunities.

The meeting closed by singing, "Glorious things of Thee are spoken." Benediction by Brother George Hunter.

The opening hymn of the evening session was, "See the mighty angel flying." Prayer by Elder S. Evan Francis. Continued by singing, "Lo! the mighty God appearing."

President Eben J. Robinson expressed his pleasure in the testimony of God, and stated that the saints of Birmingham ought to be the happiest people in the land to have such a comfortable place to meet in. He said he knew beyond a doubt that God lived, and that Jesus was the Christ, and that if any one would do God's will, that person would know whether this gospel we taught was of God, or of man. The gospel of Christ was the most precious thing in the world. Without it there was no salvation, no exaltation. Our characters should be good, pure, and holy, so that we might live with God.

Brother Charles Edwards rendered a solo entitled, "Calvary."

President Hyrum M. Smith was the next speaker. He stated that he believed that the addresses delivered at the meetings were inspired by the Holy Spirit, and that everything that was spoken is true; no errors were made, no false doctrine taught, and there had been no misinterpretation of the Scripture, as far as he had been able to observe. Men have been led astray, they are deceived and are being deceived, and they have been taught another gospel. They do not know that they have been led astray; they think they are saved, and that all denominations are on their way to salvation. Some go so far as to say that confession is salvation. We believe that the only name under heaven whereby man can be saved, is that of Jesus Christ. We believe in faith and works. We do not believe in works alone, or faith alone. Works without faith is greater than faith without works; for faith without works is dead. We believe that unless a man be born again, he can not enter the kingdom of heaven. Baptism of the water and the Spirit is one baptism. No man can receive the Holy Ghost unless he first passes through the water baptism. Those who believe any other doctrine, have gone astray. He exhorted the saints not to allow any one to delude them into any other way, stating that every one will stand before the judgment bar of God, and their faith and confession will avail nothing without works. Let the world see your good works.

Elder J. M. Sjodahl was the concluding speaker. He said he was grateful for being permitted to hear the inspiring words of the servants of God. Some people in the world believe that the first associates of the Prophet Joseph were deluded individuals who accepted what he said without investigation. This was not so. The speaker showed, from Church history, how Martin Harris, Oliver Cowdery, David Whitmer, and others, believed because the evidence was overwhelming. They believed because they obtained a testimony from God in their own hearts, and such testimony, the speaker said, all honest inquirers could receive.

The meeting closed by singing, "God be with you till we meet again." Benediction by Brother Joshua Carter.

A Priesthood meeting was held on the 13th of May, on which occasion the elders in the conference, and the visiting brethren, expressed their feelings and gave report of the work done. There were some local brethren present, who reported their various branches. President Hyrum M. Smith gave valuable instructions regarding missionary labors.

HERBERT P. HAIGHT, Clerk of Conference.

"FALSE prophets always arise to oppose the true prophets, and they will prophesy so very near the truth that they will deceive almost the very chosen ones."—JOSEPH SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 25, 1916.

EDITORIAL.

WITH THY MIGHT.

"WHATSOEVER thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes 9: 10).

This passage is frequently quoted as proving that man is unconscious after death. "There is no work, nor device, nor knowledge" in *Sheol*. But unconsciousness between death and judgment is not taught here. "*The Preacher*," the author of Ecclesiastes, may some time in his career, have held that view, like so many young and immature students of the problems of life in our day. Or he may simply have quoted some philosopher of his time. That he took another view of man's status after death, on further consideration, is evident from the closing injunction of his treatise. "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." This is an entirely different outlook upon the hereafter. That man is conscious between death and judgment is taught by our Lord in the parable of the Rich Man and Lazarus, beyond controversy.

But the first part of the passage quoted contains practical advice which should not be overlooked. The Preacher tells us to do whatever we have to do "with all our might." Any duty before us should be performed as if the world depended on it. What is worth doing at all, is worth doing well, no matter how small and insignificant it may seem to be.

Many people imagine that if they had some great and important work to do, they would be diligent and painstaking, but they do not care for the every-day duties that happen to be theirs. These, they imagine, are trivial, prosaic, and unimportant, not worth while doing "with all their might." If they had a ship to steer, an army to lead, something to preside over; if they had a position to which their fellowmen would "look up," they would put all their energy into their work, they say, but what they are doing is but drudgery, and they work at it only with half-heartedness. Some do not do anything at all, if they cannot obtain some big thing to do.

This is all wrong. Life is mostly made up of little things, and unless these are well done, the bigger things are sure to be neglected also. If we get into the habit of taking no pains with our

every-day duties, we shall not be able to overcome that habit when the larger tasks confront us. He who is careless in his every-day walk is not likely to win a foot-race. He who knows not how to take care of a shilling is not likely to spend a pound well. A lazy, careless student is not likely to prove a good teacher. And so on in every line of activity.

Sometimes we are apt to fancy that the lives of prominent men are made up of only prominent things; but this is a mistake. A writer in the Philadelphia *Sunday School Times* gives some striking illustrations of the fact that even great men must attend to small things sometimes, and that their greatness is shown in the manner in which they are performing them. The principal work of President Eliot at one time was to go over the salary lists of the faculty. This seemed to be trivial work for one in his position, but those who were associated with him were glad to know that their financial circumstances were not a matter of indifference to their chief. Charles Kingsley used to go over his day's work. "How have I spent to-day?" he would say. "In visiting a few poor cottagers, in sitting beside one or two sick people, in talking with a farmer across the hedge." John Keble was a choice spirit. Nearly his whole life was spent among a small, rural population in Hursley, where nothing out of the ordinary ever happened, and he said that he lived more and more under the feeling that he was engaged in matters that were simply too big for him.

The deeds that some other man has done which inspire covetousness in us look large, as likely as not, because of the way he did them and the attitude in which he stood to them. Edward Thring made an honored place for himself among schoolmasters. "What sort of a man is Thring?" somebody asked of one who knew him, and the reply was, "Well, if Thring were poking that fire he would be poking it as if poking fires were the only thing in the world for the time being."

That is the kind of men and women needed, especially in the Church, and they are sure of making a success, as God looks upon success, even if, in the opinion of men, they fail. Our Lord preached to one woman at the well, as if He had addressed a large congregation in the finest cathedral ever built. He set an example before His servants in all ages.

The elders in the mission field very often are tempted to regard their duties as of small importance. The members of the Church, similarly, are tempted to consider it of little consequence whether they go to meeting, attend to their prayers, pay their tithes, keep the Word of Wisdom. They forget that the entire kingdom of God depends on everyone's doing faithfully just that to which he, or she, has been called. "Whatsoever thy hand findeth to do, do it with thy might." Bear your testimony as you would do it on your deathbed, knowing that you are about to enter the presence of the Eternal Judge. Pray, as if the salvation of the world

depended on your prayer. Pay your tithing, no matter how small the amount is, as if the Lord were just waiting for your mite to move His mighty hosts against the adversary to final victory. Attend your meetings, as you would the most important social function. And do everything else that way. "Do it with all your might." If you are a leader, lead with all your might. If you are a follower, follow with all your might, and remember that your position is every bit as important as that of the leader, since there could be no leaders without followers, and their success depends on your faithfulness, as well as their own. That is the important lesson of our text. He who is faithful in little things will reap a glorious reward.

J. M. S.

IN SOUTH AFRICA.

THE following correspondence is self-explanatory:

"Snowdonia,"
Lovers' Walk, Rondebosch,
December 9th, 1916.

Please do not leave any more of your pernicious pamphlets at my house. Fortunately, my wife is not one of those "silly women," as described by Paul in II. Tim. 3: 6. Why do you not call when the men are at home?

Yours,
W. WATTS.

Rosebank, December 10th, 1915.

MR. W. WATTS,
Rondebosch.

Dear Sir:—Your card was received by this morning's mail, and, as per your request, we will not leave any more pamphlets at your house. I admire the man who, when he thinks danger threatens from any source, goes to that point to stop it, as you have done in this case, and does not stoop to spread false rumors about a people whose doctrine he has not had the opportunity of investigating.

You ask why we do not call when the men are at home? It is to answer that question that I am writing to you. Our hours for working are probably the same as yours, as between 8 a.m. and noon, and 1 and 6 p.m. we distribute literature. We do not enter the homes during those hours, but ask whoever answers the door to read the tract and have the man of the house read it, and, if he desires to go into the matter more deeply, we shall be pleased to answer any questions, or meet him, at any time, and furnish more literature. Of course, you will understand, when you stop to think about the matter, that we could not go about at night from door to door, as people would then surely think our work a work of darkness, and that is not true, as we desire the fullest investigation

on the part of all people. We hold meetings in the evenings and explain the Scriptures, and our doctrine is based wholly on the Bible.

From your reference to II. Tim. 3: 6, I take it that you have read a few of the false statements that have been sent out broadcast over the world about our people, and I earnestly ask you to follow the admonition of Paul, to prove all things, and hold fast to that which is good. With your permission I will also refer to some Scripture texts which might be of interest to you: Matthew 5: 10-12; 10: 22-23; 24: 9; 23: 34-35, and also II. Timothy 3: 12. There are dozens of other texts bearing on the same subject, but the point I desire to make is this: Christ and His apostles were cruelly put to death, and, if you remember, Saul thought he was doing right in persecuting them, until after the Savior appeared to him on the way to Damascus, when he discovered his error, and turned and became a hated Christian, who also had to flee for his life, as we are told in the 23rd verse of the 9th chapter of Acts.

We meet people on every hand who accuse us of the blackest deeds that were ever committed. We have become accustomed to abuse, yet we always pray for those who do us ill, because the Savior taught us that we should.

We have a Hall on Church Street in Woodstock, where we have held meetings for the last thirteen years, and we number among our members some prominent people. Mr. Samuel Martin, owner of the Humphrie and Martin Bakery, is a devout man and a member of our Church, and no stain can be found on his character. His wife and family are as pure and clean as any in this fair land, or, for that matter, the whole world. Mr. Martin and his employees gave over £200 to the War Relief fund. We had twelve of our young men with General Botha at the front in German West, and there are several hundred at the present time in Flanders fighting for the country. Three fine young men are with the South African contingent somewhere on the Continent, and a number are now on their way to German East. Do you think that such vipers as the world say we are, would give their lives for their country? Of course not! A wicked man is a coward and would never think of defending his country, as any country where he could work iniquity would be good enough for him. The postmaster of Woodstock and the business people there know us, and I will refer you to Mr. Ardis of the Star Cash Store, Mr. Stein, and the Manager of the Handy House, who know the kind of lives we live.

I recently called at Dr. Williams' office in the Mutual Building on St. Georges Street, and he asked me where I was from. I told him from Salt Lake City, and he held out his hand to shake hands with me and said, you people are the worst-lied-about of all on the whole earth. I was somewhat surprised to hear a man make such a statement, and asked him what he meant. He told me he had lived in Salt Lake City for several months, and knew the people

there, and knew all those silly statements were untrue. Dr. Williams lives in Plumstead, and is well known for his clean, pure life, and he often has us out to his home. In fact, his wife and my wife are very friendly and visit each other at their home, or our home, nearly every week.

Our people do not practice polygamy; nor are they engaged in the "white slave" traffic of which you hear so many accusations. Three years ago in England such charges were made by a great many people and the ministers took up the fight to have our people driven out of England, saying we were stealing their wives and daughters and taking them to Utah for immoral purposes. They gave a great number of reputed instances, and, finally, the Government was forced to take up the matter, and after an investigation lasting over six months, the Home Secretary stood up in Parliament and said that the "extensive enquiries which had been made did not reveal any grounds for legislative action," thus showing that the ministers could not prove their contentions; but the papers which had been carrying such big headlines on the question, came out with a small paragraph at the bottom of the paper, giving the findings of Parliament in the case. It is an easy matter to accuse people of wickedness, as we find that some people accuse General Botha; but it is another thing to prove such statements.

I do not wish to weary you, but I have a pamphlet containing the proceedings in Parliament, and a pamphlet of opinions about the "Mormon" people which come from such people as Elbert Hubbard, Ella Wheeler Wilcox, and the ministers of different churches who have been in Utah, and if you desire, I will be pleased to send them to you, so that you can see for yourself what reputable people who KNOW think of the people of "Mormondom." I am enclosing a sheet which gives some idea of what our people are accomplishing in the West. On the opposite side there is also an offer of a reward of £200 to anyone who can prove one single instance where a girl, or woman, has ever been taken, or sent, to Utah, not only from England, but from any other part of the world.

When crossing the Atlantic ocean with my wife and three children, I became intimately acquainted with the Rev. Wilberforce Cooper, of the Church of England, who resides in London, and he told me, when we parted, that he was happy to have met a "Mormon" family, and invited us to come to his home and stay a few days, because, he said, he could see that we were not criminals.

In closing, I would like to tell you that the Church is organized to-day just as it was in the days of Christ, with apostles, and prophets, and elders and priests and teachers and deacons, and all of them preach the gospel for the love they have for mankind and are not paid one cent for their work. The man who left the pamphlet at your house paid his own way out to Africa, and is buying his

own literature to spread among the people, in the hope that some honest soul will read and understand. You remember how Paul coveted no man's silver or gold, as he worked and supported himself with his own hands, as we read in Acts 20: 33-34, even while he was preaching. I. Peter 5: 2, also tells us the gospel should be preached willingly and not for money, and in John 10: 13, we read that the "hireling fleeth, because he is an hireling, and careth not for the sheep." My solemn testimony to you is, that men may revile and accuse, but I know that the gospel is true. With every best wish.

I am sincerely,

NICHOLAS G. SMITH.

IN HIS COUNTRY'S SERVICE.

I AM writing these lines just to give you an impression as to what a soldier's life is like. I first became a soldier on the 15th of March, last, and since that date I have had quite a good sample of what my future life will be like, while in the army. To begin from the beginning, the doctor's examination was very severe. I, who look as healthy as any average lad, was nearly rejected on account of heart trouble. But I was accepted, and then sent to join my battalion. When I reached there, I was immediately impressed with the discipline which is maintained. Every man has his work to do, and is expected to do it thoroughly. I was sent to a billet, where I found other soldiers living, and from them I gained many useful hints in regard to my conduct.

The next day, I started to learn the different drills and movements that help to make a soldier. When I began to mix with the rest of the boys, I had my first glimpse of what the British army is composed of. What a revelation it was! I think we could represent every trade and profession under the sun. They are graded from the very lowest to the highest type of manhood. What a study it would be, of human nature! We have even a lay preacher included in our ranks, and I must say he is a fine example of a man trying to live up to the light he has received of God's plan of salvation. He is not afraid to let other men know his views, either. In fact, I think he has made it his special mission here, to rebuke the men for wickedness. He has only to hear a man taking the Lord's name in vain, when he is on him like a flash, and relates to him what the Lord has done for him. But his reward is, frequently, that the man laughs in his face, while others scoff at him.

A few days ago I had an experience quite different from this. In the many discussions which the boys have, religion, strange to say, plays a prominent part, though it is not always treated in a right and serious manner. On one of these occasions, one of the men boasted that he had been to all the different denominations

in Liverpool; but one of the boys doubted him, so he made out a list of names, and gave the addresses also, and when I had a look at the list, I saw "Mormons," Edge Lane. After parade, I sought this boy out, and asked him what he thought of the "Mormons." His reply was, as usual, that they were "no good," and that their idea of the Sacrament was simply absurd. Here I was enabled to explain to him why we used that form. Of course, by now he knew that I was a "Mormon," so I went on and told him the history of the Church, and the origin of the Book of Mormon, and also the truths which we believe in, which are different from the views of all the world. He seemed quite impressed, and said he would like to have another talk on the subject, but he was drafted out to France before I had another chance of speaking to him. Before he left the station, however, he informed me that he would certainly re-visit 295 Edge Lane. Among his many charges against the Church, was the usual one of luring girls away from their homes. I told him my sister had been a member for a number of years, and she had not yet been "lured" away from her home, to make perhaps the third, or fourth, wife for an elder. I also showed him her photograph, and pictures of some of the saints and elders which I had with me, and he had to admit that they did not look like the kind of people that the world represented them to be.

But, to get to the soldier's life again; after I had been instructed in the different turnings and had been kindly informed which was my right and which was my left. I experienced my first march down here. And what a nightmare such efforts are, to be sure! With my pack on my back, straining on my shoulders, and the road burning hot, so that it could be felt through my boots, it was not at all pleasant. But there are plenty of things to make me forget these discomforts. The first is my thought about the great and glorious work which has been recommenced on the earth, through the instrumentality of Joseph Smith, the Prophet, and, turning from this thought, my mind goes to God's handiwork here on this earth, and what a sight meets my eyes when I raise them to look on it! Tree after tree covered with blossom—for this is the blossom season of the fruit trees! This place may well be named the Garden of England. What with the apple, plum, peach, and cherry trees with all their many blossoms! It is a treat for the eyes that is indescribable. Then there is the lovely green pasture land, with all the wee lambs running in alarm to their mothers as we go marching by. As I tramp along I think of the people who say, There is no God. Poor, misguided creatures! Just this glimpse of beautiful nature carries a conviction that God lives, and that He created all this for our comfort and pleasure, to help us work out our salvation.

My description of a soldier's life in training is not a very good one; yet I think I have shown that if we are in the right frame of

mind, there is not only work to be taken out of it, but a great deal of pleasure, and, what is more, countless opportunities for bearing testimony of God's plan of salvation to men who do not understand even the first principles.

HAROLD E. MCKNIGHT.

THOUGHTS ON IDEAL RELIGION.

AMONG the inalienable rights of man, as tradition has taught us, there are two that are very prominent—liberty, and the pursuit of happiness. So long as a man is free, he is constantly striving to gain things which will give him the greatest pleasure. But the way of obtaining happiness is an art in itself, and can only be acquired through our living the greatest of all commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. * * * Thou shalt love thy neighbor as thyself."

Our expectations are constantly being drawn into the future, and we forget the unnumbered opportunities in our present field of labor, happiness being our greatest desire, regardless of how we secure it. No one is ever miserable who has paid the real price of happiness. The true religion which another man has, can not be ours until we have lived it. It is impossible to be a true follower of Jesus Christ unless there is some endeavor to serve Him. By His simple plan we understand that the glory of God is intelligence, and that all will be judged according to the deeds done in the flesh.

One author has said, "The greatest source of failure in religion comes from the fact that it is easier to be almost right, than to be right; to gain for others, than for ourselves." The parable of the talents is a good illustration of this. He who did not add effort to power soon lost the power he had. In a spiritual sense, this same condition can be applied to the people of Babylon.

The pure and simple gospel undefiled has been overlooked by the teachers of men. Great as they are, in service to their fellow-men, they have blindly trodden the free gift of God in the mire, thus causing true seekers of religion to grope in gross darkness, being like the waves of the sea, driven by the wind and tossed, temporally strong, but spiritually having no foundation. To seek is to find, but only when we serve God, are we able to receive the benefits of this great gift, which guides us into all truth—the great teacher and comforter, the Holy Ghost.

CONTRIBUTOR.

THE greatest thing a teacher ever brings to a child is not subject-matter, but the uplift which comes from heart contact with a great personality.—SEARCH.

HOW IT IS BORNE.

It does seem strange how differently a deep trouble affects different persons. One cries aloud in anguish, with outstretched hands, for sympathy. Another clasps the hands over the poisoned arrow, to conceal it from all eyes, and silently dies of the wound. Another affects jollity, and rushes wildly from one excitement to another, hoping for nothing, caring for nothing, save never to be left one moment alone with his misery, and yet another, with eyes turned heavenward, whispers, Father, "Thy will be done," and with sweet resignation continues her way, helping and cheering a weary sister. Which of all these is the greatest sufferer? God and the sufferer only know. To fly is not always to shun. He who goes on with his ordinary employment, just as if there were no such thing as misery, stands the surest chance to be rid of it altogether. To some, however, it is not given to do this, but at last, there will come an end to suffering, even for them.

Birmingham. O. WELLS.

FROM THE MISSION FIELD.

Releases and Departures.—Elder Gerald M. Steed, of the South African mission, and Elder Louis D. Boudrero, of the British mission, have been honorably released from their labors and sailed for home May 17th, 1916, per s.s. *Lapland*.

Baptisms.—On Sunday, May 14th, 1916, a baptismal service was held at the Townhead Baths, Glasgow branch (Scottish conference), when two souls were added to the fold of Christ. President George A. Simkins officiated.

A baptismal service was held at Sittingbourne, Kent (London conference), on Sunday, May 14th, 1916, when one soul was added to the Church. President James G. McKay officiating.

A baptismal service was held at the Turkish Baths, George Street, Hull (Hull conference), May 14th, 1916, six souls being added to the fold of Christ. Elder Lorin Passey officiated.

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